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THE

SOMNIUM SCIPIONIS

OF CICERO.

AND AN ENGLISH TRANSLATION OF IT.

WITH NOTES, &c.

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PREFACE.



It has been thought advisable to print a certain number of Copies of this beautiful little work of Cicero's, separately from his others, *de Senectute* and *de Amicitia*, for the sake of those, who may be gratified by reading the whole in an English Translation, and may be struck with the peculiar beauty, sublimity, and simplicity of this work, which however is far from being disconnected with the others above mentioned, as will be readily perceived by those who are qualified and inclined to go through them all.

ERRATA, ET DESIDERATA.

Page 7, line 3, "legate"—perhaps the proper word should have been lieutenant.

Ditto, line 9, "my grandson."—Viz : Tiberius Gracchus, the Democrat of Rome, the advocate of the Agrarian law, the champion of equal rights, equal property, and equal privileges, (not of equal justice, which would then be done to none,) an attempt of which he became himself the victim (being killed by Scipio Nasica) as so many of his French imitators have lately been, and, for a while, the French monarchy itself, and as would also be the case in England, if the mad theories of the "Radicals" were carried into practice.

Ditto, line 10, for "benefitted," read benefited.

Ditto, line 16, for "will have completed," read will then have completed.

Ditto, line 19, for "Latiam," read Latium.

Ditto, line 24, for "Lœlius," read Lælius.

Ditto, line 27, mark †—This mark should rather have been placed at "gently smiling," for I hope that I shall not be suspected of imputing "sleepiness" to one of the first characters in the Roman History. Both he and Lælius, as well as Cato, deserved a Cicero, to perpetuate their memories, in making them the vehicles of his admirable discourses. How concise, and how comprehensive, is his summary of Scipio's history, prophetically delivered by the spirit of Africanus ! and how striking, especially to a young Roman, the moral exhortation that follows, sanctioned and crowned as it is by the sublime, though erroneous, metaphysical detail that concludes it.

Cicero, in many of his works, is the friend of his country: in this, and others of his moral and philosophical treatises, he is the friend of mankind. He is the Father of the schools, and the model of writers, and his language, dead as it is, will be immortalized in them all.

Page 13, Note. "That is, they appear to do so, as the latter are stationary."

I should have added the diurnal revolution of the earth, which indeed is the real cause of the apparently retrograde motion of the planets, incomparably slower as their actual motion is, than the revolution of the earth round its axis. The (apparent at least) stationary state of the stars must also be considered, though Cicero's theory does not suppose that. All this creates a *deceptio visus* that requires more explanation than can here be given to it, but which may be easily understood by an attention being given to our own motions, and the relative motions or stationariness of the bodies that we pass by.

Page 14, "the twentieth part" Does this mean "ab urbe condita?"

Page 16, line 8, "obsurduerunt." This should have been probably obsurduerint: as we can *hardly* suppose the fact to have happened.

Page 22, line 3, for "utolim," read ut olim.

Page 23, line 3, "shall have marked" &c.

This idea of the golden cycle may have been altogether hypothetical, as I do not find it mentioned in books of astronomy.



SOMNIUM SCIPIONIS.

FRAGMENTUM LIBRI SEXTI CICERONIS DE
REPUBLICA.

Scipio loquitur.

I.

CUM in Africam venissem, Marco Manilio Consuli ad quartam legionem tribunus (ut scitis) militum; nihil mihi potius fuit, quam ut Masinissam convenirem, regem familiæ nostræ justis de causis amicissimum. Ad quem ut veni, complexus me senex collacrymavit; aliquanto que post suspexit in cœlum, et “Grates,” inquit, “tibi ago, summe sol, vobisque, reliqui Cœlites, quod, ante quam ex hac vita migro, conspieio in meo regno, et his tectis, Publium Cornelium Scipionem, cujus ego nomine ipso recreor; ita nunquam ex animo meo discedit illius optimi atque invictissimi viri memoria.” Deinde ego illum de suo regno, ille me de nostra republica percontatus est: multisque verbis ultro citroque habitis, ille nobis consumptus est dies. Post autem, regio apparatu accepti, sermonem in multam noctem produximus; cum senex nihil nisi de Africano

SCIPIO'S DREAM.

A FRAGMENT OF THE SIXTH BOOK OF CICERO'S DE
REPUBLICA.

Scipio speaks.

I.

WHEN I arrived in Africa, where, as you know, I was Military Tribune to the fourth legion under the Consul Marcus Manilius, I had no greater wish than to meet with Masinissa, a King who was justly united in the strictest bonds of friendship with our family. On my introduction to him the old man embraced me, with many tears; then looking up to heaven, he said, "I thank thee, O supreme Sun,^(a) and you, the rest of the celestial powers, that before my departure from this life, I am permitted in my own kingdom, and in this house, to see Publius Cornelius Scipio, whose very name gives me pleasure, in the recollection it excites of that excellent and invincible man."^(b) I then asked him many questions respecting his kingdom, as he did me concerning our republic; and the rest of that day passed in a continued conversation between us, which, after I had been treated in a princely manner, we kept up for a

(a) This and subsequent alphabetical marks refer to Notes in the Appendix.

loqueretur, omniaque ejus non facta solum, sed dicta meminisset. Deinde, ut cubitum discessimus, me, et de via, et qui ad multam noctem vigilassem, arctior, quam solebat, somnus complexus est: Hic mihi (credo, equidem ex hoc, quod eramus locuti, fit enim fere, ut cogitationes sermonesque nostri pariunt aliquid in somno tale, quale de Homero scribit Ennius, de quo videlicet soepissime vigilans solebat cogitare, et loqui) Africanus se ostendit ea forma, quæ mihi ex imaginè ejus, quam ex ipso, erat notior. Quem ut agnovi, equidem cohorrui. Sed ille, Ades, inquit, animo, et omitte timorem, Scipio; et, quæ dicam, trade memoriæ.

II:

“VIDESNE illam urbem, quæ, parere populo Romano coacta per me, renovat pristina bella, nec potest quiescere? (ostendebat autem Carthaginem de excelso, et pleno stellarum illustri et claro quodam loco.) Ad quam tu oppugnandam nunc venis pœne miles, hanc hoc biennio consul evertes; eritque cognomen id tibi per te partum, quod habes adhuc a nobis

great part of the night, during which the old man talked of nothing but Africanus, recollecting not only his actions but his words also. After we had retired to rest, the fatigue of my journey, and the lateness of the hour, threw me into a deeper sleep than usual; in which, (occasioned probably by the subject of our conversation, as our thoughts and discourses frequently produce in our sleep what Ennius has recorded of himself respecting Homer, of whom he was used so often to think and talk at other times) Africanus himself appeared to me, in that form which was more familiar to me from his statue, than from my remembrance of his person. On seeing him, I was really struck with terror; but he said, "Recollect yourself, and lay aside your fears, Scipio; and remember what I shall now say to you."

II.

"Do you see that city (pointing to Carthage from the starry eminence of the heavens, where he then was) which, after having been subdued to the yoke of the Roman people by me, again renews her former contest, unable as she is to rest in quiet? As you are now come to war against her in the early part of your military life,* you shall, as Consul, entirely destroy her in the course of the next two years; by which you shall gain that surname which you now inherit from your ancestors. And when you have

* Scipio was then 29 years of age.

hæreditarium. Cum autem Carthaginem deleveris triumphum egeris, censorque fueris, et obieris legatus Ægyptum, Syriam, Asiam, Græciam, deligere iterum consul absens ; bellumque maximum conficies ; Numantiam excindes. Sed, cum eris curru Capitolium invectus, offendes rempublicam perturbatam consiliis nepotis mei. Hic tu, Africane, ostendas oportebit patriæ, lumen animi, ingenii, consiliique tui. Sed ejus temporis ancipitem video quasi faturum viam. Nam, cum ætas tua septenos octies solis anfractus reditusque converterit, duoque hi numeri, quorum uterque plenus, alter altera de causa, habetur, circuitu naturali summam tibi fatalem confecerint ; in te unum, atque in tuum nomen, se tota convertet civitas ; te senatus, te omnes boni, te socii, te Latini, intuebuntur ; tu eris unus, in quo nitatur civitatis salus : ac, ne multa, dictator rempublicam constituas oportet, si impias propinquorum manus effugeris. Hic cum exclamasset Lælius, ingemissentque cæteri vehementius ; leniter arridens Scipio, Quæso, inquit, ne, me a somno excitetis, et parum rebus ; audite cætera.

put an end to the existence of Carthage, you shall enjoy a triumph, be appointed to the Censorship, be sent as a legate to Egypt, Syria, Asia, Greece, and be again elected Consul in your absence from Rome: you shall finish a war of the greatest importance, and you shall destroy Numantia. But, when you are conveyed in triumph to the capitol, you shall become obnoxious to the Republic,* through the seditious excitements of my grandson. Then, O Africanus, your country must be benefitted by your genius, your judgment, and your counsels. But the destiny of that time I regard with a doubtful eye. For when your age shall have passed fifty-six revolutions of the sun, with the different qualities attached to the numbers of 7 and 8, multiplied by each other, which compose the foregoing sum, and will have completed their fated round,† the whole city will turn their attention to you, and to your name, the senate, all good men, our allies, the people of Latiam, will all look to you; on you alone will rest the safety of the state—and in short, you will have to direct the Republic as its Dictator, if you shall escape from the impious hands of your nearest relations;” when Lælius cried out on hearing this, and the others who were present, groaned vehemently; Scipio, gently smiling, said; “I intreat you not to awaken me from my sleep,‡ but to give your attention to what I shall now relate to you.”

* That is, to the Rulers of it.

† According to the superstitious notions of the Heathens.

‡ Beautifully characteristic.

III.

SED, quo sis, Africane, alacrior ad tutandum rempublicam, sic habeto : omnibus, qui patriam conser-
 varint, adjuverint, auxerint, certum esse in cœlo ac
 definitum locum, locum, ubi beati ævo sempiterno
 fruantur. Nihil est enim illi principi Deo qui om-
 nem hunc mundum regit, quod quidem in terris fiat,
 acceptius, quam concilia cœtusque hominū, jure
 sociati, quæ civitates appellantur. Harum rectores
 et conservatores, hinc profecti, huc revertuntur. Hic
 ego, etsi eram perterritus, non tam metu mortis,
 quam insidiarum a meis, quæsiivi tamen, viveretne
 ipse et Paulus pater, et alii, quos nos extinctos ar-
 bitraremur. Immo vero inquit, ii vivunt, qui ex
 corporum vinculis, tanquam e carcere, evolaverunt;
 vestra vero, quæ dicitur vita, mors est. Quin tu
 adspicias ad te venientem Paulum patrem. Quem
 ut vidi, equidem vim lacrymarum profudi. Ille
 autem, me complexus atque osculans, flere prohibe-
 bat. Atque ego, ut primum, fletu represso, loqui
 posse cæpi, Quæso, inquam, pater sanctissime atque
 optime, quoniam hæc est vita, (ut Africanum audio
 dicere) quid moror in terris? Quin huc ad vos venire
 propero? Non est ita, inquit ille. Nisi Deus is, cujus

III.

BUT, O Africanus (continued the apparition) that you may be more zealous in the defence of the Republic, rely upon this ; that for all those who shall have saved, assisted, or aggrandized their country, a certain and destined place is reserved, where they shall enjoy an eternal felicity. For to the Supreme Governor of the universe, there is nothing on earth which is dearer, ^(c) than those assemblies and societies of men who are connected by one common system of jurisprudence, and are considered as forming one state ; the governors and preservers of these being sent from hence, hither also return." Here, says Scipio, though I was alarmed, not so much with the fear of death, as with the apprehension of treachery in my near relations,* I yet enquired, whether my father Paulus, and the others, whom we considered as dead, were still living. "Yes," said he, "all those live, who have escaped from the chains of their bodies, as from a prison ; for the existence which you call life, is the real death,^(d) and you may now see your father Paulus coming towards you." On seeing him, indeed, I shed abundance of tears ; he however, embracing and kissing me, forbade me to weep. Then I, as soon as my tears would allow me to speak, said, "Tell me, O my most revered and excellent Parent, if this be really life (as I hear Africanus say) why do I remain any longer on earth ? Why should I not hasten to come to you ?" "This must not be, answered he, until that God, whose

* Who were afterwards supposed to have strangled him.

hoc templum est omne quod conspicias, istis te corporis custodiis liberaverit, huc tibi aditus patere non potest. Homines enim sunt hac lege generati, qui tuerentur illum globum, quem in hoc templo medium vides, quæ terra dicitur; hisque animus datus est ex illis sempiternis ignibus, quæ sidera et stellas vocatis; quæ, globosæ et rotundæ, divinis animatæ mentibus, circulos suos orbesque conficiunt celeritate mirabili. Quare et tibi, Publi, et piis omnibus, retinendus est animus in custodia corporis; nec, injussu ejus a quo ille est vobis datus, ex hominum vita migrandum est; ne munus humanum, assignatum a Deo, defugisse videamini. Sed sic, Scipio, ut avus hic tuus, ut ego qui te genui, justitiam cole, et pietatem; quæ cum sit magna in parentibus et propinquis, tum in patria maxima est; ea vita via est in cælum, et in hunc cœtum eorum, qui jam vixerunt, et, corpore laxati, illum incolunt locum, quem vides. Erat autem is splendidissimo candore inter flammam circus elucens, quem vos (ut a Graiis accepistis) orbem lacteum nuncupatis; ex quo omnia mihi contemplanti præclara cætera et mirabilia videbantur. Erant autem eæ stellæ, quas nunquam ex hoc loco vidimus; et eæ magnitudines omnium, quas esse nunquam suspicati sumus;

temple is every thing that you see, has freed you from the custody of your body, you can have no entrance here, for men are created under the law which obliges them to take care of that globe, which you see in the middle of this universal temple, and which is called the earth ; and to them a mind is given^(e) from those eternal fires which you call the stars ; which being spherical, and animated with divine intelligence,^(f) perform their revolutions^(g) in the orbits which they move, with astonishing rapidity ; wherefore you, O Publius, and all who venerate the Gods, are bound to preserve your minds in the keeping of your bodies ; for it is not lawful for you to quit the life you are now in, unless it is the immediate will of Him who gave you your mind and body ; for in so doing you will have deserted the post assigned to you by Him. Therefore, O Scipio, follow justice and piety, as your grandfather and I, who begot you, have done ; —and remember, that as those virtues are great when exercised towards your own relations, they are the greatest of all when exercised in the service of your country:^(h) such a life is the proper way to heaven, and to the society of those who, being freed from the bodies in which they formerly lived, now inhabit the place you see.” Then looking around me, I beheld a shining circle, of the most dazzling brightness, and surrounded by flames, which we, as having been taught by the Greeks, call the milky way ; from whence all the other illustrious and wonderful objects were open to my view. Among these were stars which we have never seen from our earth, and

ex quibus erat illa minima quæ, ultima cælo, citima terris, luce lucebat aliena. Stellarum autem globi terræ magnitudinem facile vincebant. Jam ipsa terra ita mihi parva visa est, ut me imperii nostri, quo quasi punctum ejus attingimus, pœniteret.

IV.

QUAM cum magis intuerer, Quæso, inquit Africanus, quousque humi defixa tua mens erit? Nonne adspicis, quæ in templa veneris? Novem tibi orbibus vel potius globis, connexa sunt omnia: quorum unus est cœlestis, extimus, qui reliquos omnes complectitur, summus ipse Deus, arcens et continens cæteros; in quo infixi sunt illi, qui volvuntur, stellarum cursus sempiterni; cui subjecti sunt septem, qui versantur retro, contrario motu, atque cœlum: et quibus unum globum possidet illa, quam in terris Saturniam nominant. Deinde est hominum generi prosperus et salutaris ille fulgor, qui dicitur Jovis; tum rutilus horribilisque terris, quem Martem dicitis; deinde subter mediam fere regionem, Sol obtinet, dux, et princeps, et moderator luminum reliquorum, mens mundi, et temperator, tanta magnitudine ut cuncta sua luce illustret, et compleat. Hunc, ut comites,

of a magnitude of which we have no idea ; and among these was that very small one, which, being the lowest in heaven, and nearest to our earth, shone with a borrowed light. The spheres of the stars *(i)* far surpassed that of the earth in magnitude ; and the earth itself appeared so small, that I was ashamed of our empire, which seemed but a point in it.

IV.

WHILE my attention was more and more fixed on our earth, wherefore, says Africanus, do your regards dwell on so low an object ? Do not you see what a temple you are now in ? You may observe *(j)* that all things are connected by nine circles, or rather spheres, one of which is the most elevated, and is exterior to all the rest, which it embraces, as being the supreme God, impelling and comprehending the others ; and in it the eternal revolutions of the stars are continually carried on: to this, seven are appended, which revolve in a contrary direction from the rest of the heavens ;* and of these one is occupied by the body which on earth is called Saturn ; the next is that favorable and salutary † light, which proceeds from Jupiter ; next to this is the red and horrible fire of Mars ; under which is the nearly middle region, *(k)* possessed by the Sun, the leader, prince, and moderator of the other lights, the soul of the world, which it regulates, and illumines, and fills all things

* That is, they appear to do so, as the latter are stationary.

† To Mankind.

consequuntur, Veneris alter, alter Mercurii cursus ; in infimoque orbe, Luna, radiis solis accensa, convertitur. Infra autem jam nihil est, nisi mortale et caducum, præter animos generi hominum munere Deorum datos. Supra lunam sunt æterna omnia ; nam ea, quæ est media et nona, tellus, neque movetur, et infima est, et in eam feruntur omnia suo nutu pondera.

V.

QUÆ cum intuerer stupens, ut me recep̄i, Quid ? hic inquam, quis est, qui complet aures meas, tantus, et tam dulcis sonus ? Hic est, inquit ille, qui, intervallis conjunctus imparibus, sed tamen pro rata parte ratione distinctis, impulsu et motu ipsorum orbium conficitur ; qui, acuta cum gravibus temperans, varios æquabiliter concentus efficit. Nec enim silentio tanti motus excitari possunt ; et natura fert, ut extrema ex altera parte graviter, ex altera autem acute sonent. Quam ob causam, summus ille cœli stellifer cursus, cujus conversio est concitator, acuto et excitato movetur sono ; gravissimo autem hic lunaris atque infimus. Nam terra, nona, immobilis manens, ima sede semper hæret, complexa medium

with its light. This is accompanied by two other circles; one that of Venus, the other Mercury; and the lowest of all is the Moon in her orbit, and she is enlightened by the rays of the Sun. Below this there is nothing but what is mortal and perishable, excepting the minds that are given to mankind by the Gods. Above the Moon all is eternal; for the earth, which is the ninth, and the centre of all the rest, is immovable, and being the lowest, all the others gravitate towards it:

V.

WHEN I had recovered myself from the astonishment in which I was lost at the contemplation of these things, I said, what is this great and delightful sound^(d) which now fills my ears? It is, replied he, that which, being composed of parts which are connected by unequal distances, and yet having determined spaces between them, is produced by the impulse and motion of all the different orbs; which, mixing the sharper with the deeper tones, form one general and varied harmony. For it is not in silence that such mighty movements can be carried on; and it is a law of nature, that the extremes on one side shall have a deep, and those on the other an acute sound. For which reason, that supreme circle of the starry heavens, whose revolution is quicker, is moved with a shrill and piercing, while the lunar and lowest one has a very deep sound. As to the earth, which is the ninth body, occupying the middle place in the universe, that is always immoveably fixed

mundi locum; illi autem octo cursus, in quibus eadem vis est duorum,* Mercurii et Veneris, septem efficiunt distinctos intervallis sonos; qui numerus rerum omnium fere nodus est. Quod docti homines nervis imitati atque cantibus, aperuere sibi reditum in hunc locum; sicut alii qui præstantibus ingeniis in vita humana divina studia coluerunt. Hoc sonitu oppletæ aures hominum obsurduerunt; nec est ullus hebetior sensus in vobis; sicut, ubi Nilus ad illa, quæ Catadupa nominantur, præcipitat ex altissimis montibus, ea gens, quæ illum locum accolit, propter magnitudinem sonitus, sensu audiendi caret. Hic vero tantus est totius mundi incitatissima conversione sonitus, ut eum aures hominum capere non possint, sicut intueri solem adversum nequitis, ejusque radiis acies vestra sensusque vincitur. Hæc ego admirans, referebam tamen oculos ad terram identidem.

VI.

TUM Africanus, sentio, inquit, te sedem etiam nunc hominum ac domum contemplari; quæ si tibi parva, ut est, ita videtur, hæc, cœlestia semper spectato; illa humana contemnito. Tu enim quam celebritatem sermonis hominum, aut quam expetendam

* Mercury and Venus move with the *same* celerity in their orbits! How have the calculations of the Ancients been formed?

part of it;

to the lowest ~~place in the universe;~~ but those eight revolutionary circles, of which the two of Mercury and Venus are moved with the same celerity—give out sounds that are divided by seven distinct intervals (*n*); which is generally the regulating number of all things. And their being imitated by skilful men, in stringed instruments and vocal music, has opened to them (*n*) their return to this place; as the talents, which have qualified others for divine pursuits in human life, have also to them. The ears of men, if struck with the full force of this sound, would be deafened by it; in the same manner as those who inhabit the places which are called Catadupa, where the Nile precipitates itself from the highest mountains, are deprived of their hearing by the greatness of the sound. But here the sound, excited by the prodigious rapidity of the movement of the whole universe, is so great, that the ears of men could not possibly bear it, any more than their eyes could bear the direct contemplation of the rays of the sun, which would entirely destroy the sight." As much as I admired all these things, I still kept my eyes fixed on the earth.

VI.

THEN Africanus said, "I perceive that you are still contemplating the seats and habitations of men; but if those appear to you as small as they really are, you should rather contemplate these cœstial

gloriam consequi potes? Vides habitari in terrarum et angustis in locis; et in ipsis quasi maculis, ubi habitatur, varias solitudines interjectas; hosque, qui incolunt terram, non modo interruptos ita esse, ut nihil inter ipsos ab aliis ad alios manare possit; sed partim obliquos, partim aversos, partim etiam adversos stare vobis: a quibus expectare gloriam certe nullam potestis. Cernis autem eandem terram, quasi quibusdam redimitam et circumdatam cingulis; e quibus duos, maxime inter se diversos, et cæli verticibus ipsis ex utraque parte subnixos, obriguisset pruina vides: medium autem illum, et maximum solis ardore torreri. Duo sunt habitabiles, quorum Australis ille, in quo qui insistunt, adversa vobis urgent vestigia, nihil ad vestrum genus. Hic autem alter, subjectus Aquiloni, quem incolitis, cerne, quam tenui vos parte contingat. Omnis enim terra, quæ colitur a vobis, angusta verticibus, lateribus latior, parva quædam insula est, circumfusa illo mari, quod Atlanticum, quod magnum, quem Oceanum appellatis in terris; qui tamen, tanto nomine, quam sit parvus, vides. Ex his ipsis cultis notisque terris, num aut tuum aut cujusquam nostrum nomen, vel Caucasum hunc, quem cernis, transcendere potuit, vel illum

objects * and despise those merely terrestrial ones. For what celebrity can you expect to obtain from the discourses of men, or what glory can there result to you from them? You see that they inhabit few and confined places in the earth ; and even in those diminutive spots, there are comparatively vast deserts intermixed ; and the inhabitants of the earth are not only so separated from each other, that there can be no communication between them ; but part of them are placed in a different direction from yours, others with their backs turned to you, † and others in a totally opposite direction ; and from these you certainly can expect to derive no glory. You see also that your earth is as it were bound, and surrounded by certain zones ; two of which, totally opposite to each other, and each under the immediate vault of the heavens, you may observe are equally congealed by frost ; while the middle and largest of the zones, is burnt up by the heat of the sun. Two are habitable ; (o) of which that Southern one is inhabited by those, whose steps are always turned from, but never towards you. And of this other Northern one, which you inhabit, you may see what a small part is occupied by you. For all the land, which is under your subjection, is a certain small Island, narrow at its extremities, and broader at its sides, and is surrounded by that sea, which, on earth you call the great Atlantic Ocean ; and which, with this magnificent name, you see the trifling extent of ; and even in these cultivated and well-

* In the "mind's eye" no doubt Africanus means.

† As if they were looking towards the Poles !

Gangem transnatare? Quis in reliquis orientis aut obeuntis solis ultimis aut Aquilonis Austrive partibus, tuum nomen audiet? quibus amputatis, cernis profecto, quantis in angustiis vestra gloria se dilatari velit! Ipsi autem, qui de vobis loquuntur, quam loquentur diu?

VII.

QUIN etiam, si cupiat proles illa futurorum hominum deinceps laudes uniuscujusque nostrum, a patribus acceptas, posteris prodere; tamen, propter eluviones exustionesque terrarum, quas accidere tempore certo necesse est, non modo æternam, sed ne diuturnam quidem gloriam assequi possumus. Quid autem interest, ab iis qui postea nascentur, sermonem fore de te, cum ab iis nullus fuerit, qui ante nati sint? qui nec pauciores, et certe meliores, fuerunt viri; cum præsertim apud eos ipsos, a quibus audiri nomen nostrum potest, nemo unius anni memoriam consequi possit: homines enim, populariter annum tantummodo solis, id est, unius astri, reditu metiuntur; cum autem ad idem, unde semel profecta sunt, cuncta astra redierint, eandemque totius cœli descriptionem longis inter-

known countries, has yours, or any of our names ever passed the heights of Caucasus, or the expanse of the Ganges? In what other parts, to the North or the South, or where the Sun rises or sets, will your name ever be heard? And excluding these, how small a space is there left for your glory to spread itself in? And how long will it remain in the memory of those, whose minds are now full of it?

VII.

BESIDES all this, if the progeny of any future generation should wish to transmit to their posterity the praises of any one of us, which they have heard from their forefathers; yet the deluges and combustions of the earth, which must necessarily happen at their destined periods,* will prevent our obtaining, not only an eternal, but even a glory of any lasting duration. And after all, what does it signify, whether those, who shall hereafter be born, talk of you, of whom those who preceded them, and who were not fewer in number, and were certainly better† men, made no mention? Especially when, of those amongst whom our names may be heard, not one can retain the memory of a single year; for men commonly measure their years by the revolutions of the Sun, that is, of one of the Stars; but when all the

* Cicero seems here to magnify local, into universal events.

† This answers, as I have elsewhere observed, to Horace's

“Ætas parentum, pejor avis, tulit
Nos nequiores, mox daturos
Progeniem vitiosorem.”

vallis retulerint, tum ille vere vertens annus appellari potest; in quo vix dicere audeo, quam multa secula hominum teneantur. Namque, utolim deficere Sol hominibus exstinguique visus est, cum Romuli animus hæc ipsa in templa penetravit; ita, quandoque eadem parte Sol, eodemque tempore, iterum defecerit, tum, signis omnibus ad idem principium, stellisque revocatis, expletum annum habeto. Hujus quidem anni nondum vicesimam partem scito esse conversam. Quocirca, si reditum in hunc locum desperaveris, in quo omnia sunt magnis et præstantibus viris; quanti tandem est ista hominum gloria, quæ pertinere vix ad unius anni partem exiguam potest? Igitur alte spectare si voles, atque hanc sedem et æternam domum contueri; neque te sermonibus vulgi dederis, nec in præmiis humanis spem posueris rerum tuarum: suis te, oportet, illecebris ipsa virtus trahat ad verum decus. Quid de te alii loquantur, ipsi videant; sed loquentur tamen. Sermo autem omnis ille et angustiis cingitur iis regionum quas vides; nec unquam de ullo perennis fuit; et obruitur hominum interitu; et oblivione posteritatis exstinguitur.

Stars shall have revolved in their orbits, and returned to the point from which they first set out, and shall have marked (*p*) the same track through the immensity of coelestial space, at vast distances of time, then a whole year may be truly said to have elapsed ; in which I hardly dare to say how many ages of man are contained. For, as the Sun appeared to abandon mankind, and to be itself extinguished in darkness, when the soul of Romulus was received into this great temple ; so, when the same Sun shall, at the destined period, be again extinguished, and all the Signs and Stars of heaven are recalled to their primæval state, the year may be considered as being completed, of which the twentieth part is not yet passed. Wherefore if the hope is abandoned of a return to this place, in which great and excellent men are perfected in enjoyment ; what is the glory that remains for men, which can hardly last for a small part of a single year ? If then you wish to elevate your views to the contemplation of this eternal seat of glory, you will not be satisfied with the praises of your fellow mortals, nor with any human rewards that your exploits can attain ; but virtue herself will point to you the true and only object worthy of her pursuit. Leave to others to speak of you as they may, for speak they will. Their discourses will be confined to the narrow limits of the countries which you see ; nor will their duration be more extended ; for they will perish like those who utter them, and will be no more remembered by their posterity.

VIII.

QUÆ cum dixisset, ego vero, inquam, O Africane, si quidem bene meritis de patria quasi limes ad coeli aditum patet, quamquam, a pueritia vestigiis ingressus patriis et tuis, decori vestro non defui; nunc tamen, tanto præmio proposito, enitar multo vigilantius. Et ille, Tu vero enitere; et sic habeto, non esse te mortalem, sed corpus hoc. Nec enim tu is es, quem forma ista declarat; sed mens cujusque, is est quisque; non ea figura, quæ digito demonstrari potest. Deum te igitur scito esse; siquidem Deus est, qui viget, qui sentit, qui meminit, qui providet, qui tam regit et moderatur et movet id corpus, cui præpositus est, quam hunc mundum ille princeps Deus: et ut mundum ex quadam parte mortalem ipse Deus æternus, sic fragile corpus animus sempiternus movet. Nam, quod semper movetur, æternum est: quod autem motum affert alicui, quodque ipsum agitur aliunde; quando finem habet motus, vivendi finem habeat, necesse est.*

* Sed motum corpori affert animus; et nonne ipse agitari aliunde potest? Agitatio vero ista æterna esse potest: Tamquam Deus ipse, qui hominum animos movit, æternus est.

VIII.

WHEN he ceased to speak, I said, O Africanus, if indeed the door of heaven is open to those who have deserved well of their country, whatever progress I may have made since my childhood, in following yours and my father's steps, I will from henceforth strive to follow them still more closely. "Follow them then," said he; "and consider your body only, not yourself, as mortal; for it is not your outward form that constitutes your being, but your mind; not that substance which is palpable to the senses. Know then that you are a god: for a god it must be that vivifies, and gives sensation, memory, foresight, to the body to which it is attached, and which it governs and regulates, as the supreme ruler does the world which is subject to him; and as that eternal Being^(g) moves whatever is mortal of this world, so the immortal mind of man moves the frail body to which it is attached. For what is always* moved must be eternal; but what derives its motion from a power which is foreign to itself, and by which itself is moved, when that motion ceases, † must itself lose its animation. That alone, then, which moves itself, can never cease to be moved, because it can never

* What is this "always?" and must what is "always moved," necessarily move itself? So then must the celestial bodies.

† And why should this divine impulse ever cease? O "vain imaginings!"

Solum igitur, quod sese movet, quia nunquam deseritur a se, nunquam ne moveri quidem desinit; quin etiam cæteris, quæ moventur, hic fons, hoc principium est movendi.* Principio autem nulla est origo; nam ex principio oriuntur omnia; ipsum autem nulla ex re alia nasci potest: nec enim id esset principium, quod gigneretur aliunde.† Quod si nunquam oritur ne occidet quidem unquam, nam principium extinctum nec ipsum ab alio renascetur, nec ex se aliud creavit; siquidem necesse est a principio‡ oriri omnia. Ita fit, ut motus principium ex eo sit quod ipsum a se movetur (id autem nec nasci potest, nec mori); vel concidat omne cœlum, omnisque natura, et consistat, necesse est, nec vim ullam nanciscatur, qua a primo impulsam moveatur.

IX.

CUM pateat igitur, æternum id esse quod a se ipso moveatur, quis est, qui hanc naturam animis esse tributam neget? Inanimum est enim omne, quod pulsus agitatur externo; quod autem animal est, id motu cietur interiore, et suo; nam hæc est natura

* In Deo autem, arcente et continente, sunt omnia: et sua Deus nunquam deserit: animus igitur solus ille supremus erit.

† Principium autem origo esse potest: sed non (ut dicam) origo efficiens. Qui efficit, ille principium statuit: aut, si velis, ipse principium est.

‡ Id est, a Deo.

desert itself;* and it must be the source and origin of motion in all the rest; there can be nothing prior to this origin, for all things must originate from it: itself cannot derive its existence from any other source, for if it did, it would no longer be primary. And if it had no beginning, it can have no end; † for a beginning that is put an end to, will neither be renewed by any other cause, nor will it produce any thing else of itself; all things therefore must originate from one source. ‡ Thus it follows that motion must have its source in what is moved by itself; and which can neither have a beginning nor an end: otherwise all the heavens, and all nature must perish; impossible as it is, that they can of themselves acquire any power of producing motion in themselves.

IX.

As therefore it is plain, that what is moved by itself must be eternal, who will deny that this is the general condition of minds? For every thing is inanimate which is moved by an impulse exterior to itself; but what is animated is moved by an interior impulse of its own; for this is the peculiar nature and power of mind. And if that alone has the power of self-motion, it can neither have had a

* What a fertile source of eloquence a “datum” (or “postulatum”)—is!

† True: but is the previous reasoning consistent with this? Perhaps it may; allowing for a little perplexity.

‡ “Vain imaginings,” still.

Hominum mentes (I repeat it) altitudinibus suis se perdunt.

propria animi, atque vis. Quæ si est una ex omnibus, quæ sese moveat, neque nata est certe, et æterna est. Hanc tu exerce in optimis rebus. Sunt autem optimæ curæ, de salute patriæ; quibus agitatus et exercitatus animus velocius in hanc sedem et domum suam pervolabit; idque ocyas faciet, si jam tum, cum erit inclusus in corpore, eminebit foras, et ea, quæ extra erunt, contemplans, quam maxime se a corpore abstrahet. Namque eorum animi, qui se corporis voluptatibus dederunt, earumque se quasi ministros præbuerunt, impulsuque libidinum* voluptatibus obedientium, Deorum et hominum jura violaverunt, corporibus elapsi, circum terram ipsam volutantur; nec hunc in locum, nisi multis exagitati sæculis, revertuntur." Ille discessit; ego somno solutus sum.

* Hæccine "externæ" sunt?

beginning, nor can it have an end. Do you therefore exercise this mind of yours in the best pursuits ; which consist in promoting the good of your country : such employments will speed the flight of your mind to this its proper abode ; and its flight will be still more rapid, if it will look abroad and disengage itself from its bodily dwelling, in the contemplation of the things which are external to itself.* This it will do to the utmost of its power. For the minds of those, who have given themselves up to the pleasures of the body, paying as it were a servile obedience to their lustful impulses, have violated the laws of God and men, and therefore when separated from their bodies, they are doomed to flutter continually round the earth in which they lived ; and are not allowed to return to this place, till they have been purified by the agitations of many ages." Thus saying, he left me, and I awoke from my sleep.

* Glorious is the power we have of doing this, though not always the source of pleasure ; for the "cud of fancy" is both sweet and bitter."

APPENDIX.

(a) “ *I thank thee, O supreme Sun,*” &c.

This is an instance of the adoration paid by the ancients to sensible objects, which, as they conceived, derived their power of motion from themselves, and were therefore of a divine nature. This was judging from the evidence of the senses, which can give us no idea of an impelling power which is not visible to them: although it might be fairly inferred from a connected train of reasoning from effects to their causes; but even this appears to be beyond the power of man (acquired as we see his knowledge is) till he has been enlightened by a communication from a higher intelligence.

(b) “ *That excellent and invincible man.*”

This eulogium on the elder Africanus did Masinissa the more credit (supposing him to have really spoken it) as the recollection of Sophonisba must have made him sensible of the blame that it reflected on himself.

(c) *For to the supreme Governor of the Universe, there is nothing on earth which is dearer,*” &c.

That is, the regards of the Deity are influenced by the varying interests and passions of men, in a state of society. Such is the connexion, which the Heathen Philosophy established, between

God and his creatures on earth. 'Tis true, that the Gentiles are to be "judged by their own laws;" but that surely must be, as far as those laws are agreeable to the immutable laws of Justice; that is, of God himself. To these, Patriotism itself must bow.

(d) "*The existence which you call life, is the real death.*"

How much this coincides with St. Paul's words, "Set your affections on things above, not on things on the earth; for you are dead, and your life is hid with Christ in God."—That is, where He is, there shall you be also, for ever.

(e) "*To them a mind is given by those eternal fires,*" &c.

Here is a strange mixture of truth and falsehood, resulting from a sense of the necessity of referring all to a Supreme Cause, and a want of that information from above which can alone enable us to look higher than to the subordinate action of visible objects.

(f) "*Animated with Divine intelligence.*"

Animated! and by whom? Certainly not by themselves.

(g) "*Perform their revolutions,*" &c.

Yes, perform them (supposing they really revolve) but not "quia ipsæ a se moventur." But Newton himself could not explain the cause (otherwise than by resolving it into infinite power and wisdom) which gave them their first impulse, and still sustains it: and to which, his "gravitation, centripetal and centrifugal force," &c. must all be referred.

"The course of nature is the art of God."—(*Night Thoughts.*)

An infinite cause must have an infinite action. Cicero's highest flight seems to be the "orbis extimus, qui reliquos omnes complectitur; summus ipse Deus; arcens et continens ceteros," &c. But even here, ubiquity is lost sight of. No, the natural extent of man's mental, seems to be that of his visual sight. One of the

greatest acquirements that the mind of man has made, seems to be, the power of calculating what the divine mind has ordained, in the revolutions of the celestial bodies, the occurrence of eclipses, &c.

Metaphysics itself is only a sublimer kind of physics; for what is "behind" nature, or what does nature itself receive its impulses from, but its Author? But *there* the mind of man cannot reach: it can only "look up" to him through his works. To see the Author himself, indeed, would only be a step farther in abstraction; but that step would be into INFINITY!—That we shall see him hereafter is our dearest hope.

(h) "*In the service of your country.*"

This seems to have been the summum bonum of Cicero and his patriotic countrymen; excited as it may be by other motives than the pure desire to fulfil the will of God, which alone can refine it from all the dross of human ambition. He has required of us "to do justly, to love mercy, and to walk humbly with him;" a most comprehensive sum of duty, no doubt, and referable to all other obligations beyond those which we owe chiefly to our fellow-creatures, our duties to whom are all comprised in that which we owe to God. The patriotism of the ancients looked not so high, nor did it rate itself so low: its own glory was its idol. There are passages however in this work that seem to indicate higher views.

(i) "*The spheres of the stars,*" &c.

This is a wonderful stretch of human intellect, founded indeed on an erroneous system of Astronomy, which supposed all the stars to move round the earth, as the central body. This too, proceeded from the information of the senses, not the deductions of reason.

(j) "*You may observe,*" &c.

Here again the sublimity of man's conceptions shews itself as strongly as the imperfection of his reasoning powers, or at least his use of them; shews itself, as well in accounting for secondary causes, as in referring them to their primary source.

(k) " *Nearly middle region,*" &c.

But how is this? The Sun is here represented as a central body (or nearly so) revolving round another central body, the earth. It seems that our senses may lead us not only into errors, but into contradictions. It is true that there may be cycles and epicycles, as in Lambert's system;* but does not Cicero elsewhere talk of the "supreme Sun, illumining, &c."—and afterwards mention the Moon as being particularly illumined by it? Cicero seems to place the Sun in the middle of the celestial (or more properly the planetary Host, to which he seems to confine him) like a general, "dux et princeps," in the centre of his army. How confused at any rate must the Astronomical notions of the ancients have been, till the enlightened times of Christianity! For though the Jews had not the true information given them (which indeed they were not capable of receiving) along with their religious and moral system, yet I think we may conclude, that it gradually followed the sublime acknowledgment of a supreme Ruler and Creator, to whom all creation is subordinate. Would Newton otherwise have made that ultimate reference? For it must be made somewhere, as we see Cicero does to his "orbis extimus." The sense of our weakness and ignorance ought to lead us to the acknowledgment of superior, and finally supreme power and knowledge.

(l) " *What is this great and delightful sound*" ?

The harmony of the spheres, which Cicero elsewhere considers as a fable, as most men probably do now. But how are we to limit

* Lambert's system, which makes the universe consist of cycle within cycle, all revolving round one common centre, which is the immediate throne of the Deity: a vast and perhaps visionary system, and liable to the additional objection of giving locality to Omnipresence. If St. John's Revelation is urged in favor of it, it may be said, that the descriptions in that are suited to human knowledge and experience, as are many passages in the Old Testament. Should not this make us cautious of entering into detailed explanations? The neglect of this caution seems to be punished by the discord it produces. Our Saviour indeed came to "bring peace and goodwill towards man;" but the human passions wield the "sword;" and he knew, and left them to their free agency.

perceptions, or the possibility of what may relate to them? How are we to interpret "shall he who made the eye, not see? who made the ear, not hear?" &c. Sounds, as well as motion, and consequently the perception of them, may have their gradations, as indeed we see in animate and inanimate objects; and as we may conceive the possibility of in those which are far above our sight, hearing or imagination. The perceptions of an infinite and supreme Being must be as unbounded as his other attributes; our finite ones are proportioned to the sensible impulses that are necessary to excite them, and to what they can bear; as appears (if the fact is true) from what is afterwards said of the effect of the falls of the Nile. Perceptions indeed may suppose some contact (as there certainly is in ours) between the sense (or organ of it) and the object perceived; and so may lead to materialism; but I know not why spirit may not be supposed to be the highest degree of attenuation in matter; as beyond this it should seem that there must be *nothing*, which is a total abstraction from matter, of all its qualities. ✕ This attenuation may be quite as unperceivable by man, (who "hath not seen God at any time") as unsubstantial spirit itself, and though it may at first appear to sanction Cicero's "orbis extimus," and even to approach to Spinosism, yet by giving it infinity and ubiquity, (which we must attribute to the great Creator and Governor of the universe) I should think it may be kept clear of both these imputations; and no less so of that of infidelity to Christianity; for what bounds can we assign to the power and the mercy of God?

To what I have said above, I may add, that I do not see why an abstraction from all perceptibility should necessitate an abstraction from all possibility of conception, or of any approach towards it; nor do I see, why all existence, divine and human, spiritual or corporeal, should not be contained within the extremes of analogy. The scriptural text, that "man was made in the image of God," is I think in favor of this idea; and it may perhaps add to our love of God, without at all diminishing our reverence of him. And are we to attach no intelligible meaning to St. Paul's declaration, that "our bodies shall hereafter be made like unto Christ's glorious

F 2

and indeed a negation of all existence; for what existence can there be, in total abstraction

body?" Surely all man's "imaginings" are not "vain," or merely visionary. Whatever is entirely abstracted from them must verge at least upon impossibility: we should have some conception, however faint or remote, of what we are required to believe; which indeed seems to be indicated by our attempts at explanation. What hold can the mind have upon a perfectly incomprehensible and inconceivable idea? Indeed in that case there can be no idea at all: To what then is the mind to fix itself? Can the feelings fill up such a void? They too require some sympathy, and what sympathy can there be, where there is no analogy? How can we address "our Father which is in Heaven?"

(m) "*Sounds divided by seven distinct intervals.*"

Here again is an instance of the reach of human knowledge and the error of human judgment. Elevation producing acute sounds, and depression deep ones, is agreeable enough to analogy; but what elevation or depression can there be in infinite space, or what analogy between finite and infinite? Connection seems to reign throughout; but how far do its bounds extend? As to the distinction of *numbers*, I believe there are few more puzzling objects than that. The "*numerus impar*" seems indeed to prevail.

(n) "*This being imitated by skilful men, has opened to them,*" &c.

Talent then is the guide to heaven, independent of moral practice. Not so the Gospel.

(o) "*Two of these are habitable,*" &c.

This is nearly a true description of the earth, except in the steps of the inhabitants of the southern temperate zone being "always turned from, and never towards" those of the northern; and what is meant by this, seems difficult to conceive. If "those in a totally opposite direction" means the antipodes to us, it seems to imply a knowledge of the rotundity of the earth. It seems indeed difficult to explain what is meant by the frigid zones being imme-

diately under the vault of the heavens ; perhaps it may allude to the astronomical representations of the ancients.

(p) “ *Shall have marked, &c.*”

Does this mean the golden cycle of 25,000 years ? How did the ocular observations of the ancients lead them to these conclusions ? When Cicero speaks of the sun as a “single star,” one would think that he concluded all the others to be fixed stars also, as we consider them.—Comets, of which Cicero makes no mention, have been supposed by some to be the replenishers of the solar heat, in this and perhaps other systems. If so, may it not be asked, from whence do Comets themselves derive their heat ? For it cannot be supposed that the secret stores of animated existence are made to last for ever ; if not, they must depend, as they surely do, on the will of God ; and that will, we are told is, that they shall all have an end. But that end, we are also told, is to be in self-consumption ; or rather, in the excess of the vivifying principle (“the elements shall melt with fervent heat,” &c.) ; this then must be inexhaustible ; and the source of it must be in the Supreme Cause himself.

(q) “ *As that eternal Being,*” &c.

This may in some degree be sanctioned by the text which says that “God created man in his own image.” But Cicero’s love of glory and his attribution of it to human exploits, is not content with referring all to one great and solely efficient Cause ; he makes the mind of man immortal of itself ; with a confused notion indeed of subordination, and an ultimate reference to one great Source, his “*orbis extimus.*”

(r) “ *That alone which moves itself can never cease to be moved.*”

A self moving substance may be immortal, and may derive its immortality from another source than what is inherent in its own nature: the power that confers the immortality can maintain it ;

as indeed the first gift of it supposes. Cicero dwells on this self-inherent power of motion, as a proof of immortality, which seems to shew, that the ancients could not abstract their thoughts from sensible objects. Instead of referring all to one supreme and all-directing mind, they multiplied that mind, *ad infinitum*. But he still makes the subordinate degrees of it the gift of a higher power, from which therefore they must emanate, and on which they must depend; one universal cause, acting everywhere, and seen no-where, but in its effects, which unassisted reason, like Cicero's, is liable to err in its endeavours to account for. Indeed, he seems to have had no ideas of an impelling power that is not visible to the senses; but what would he say of the passions? what of conscience? Are these visible agents? And does not Africanus's exhortation to his grandson, "Hunc tu exerce," &c. imply that he had an impelling power over his mind? Whence was that derived?

As to the attribution, not only of immortality, but even of divinity, to every thing that has the power of self-motion, Cicero may not have considered, that according to this, the minds of the brute creation must be equally immortal and divine. All this, as I have repeatedly said before, seems to be caused by a want of the proper attribution of all secondary effects or causes to one first and supreme Cause, from whence they flow. The laws of nature are the will of God. But the principle on which Cicero establishes the unlimited existence of the Supreme Being, seems to set limits to his power; in dividing and multiplying that power. But what vain attempts are these, to reach an unattainable source!

We may observe, that Cicero shews himself to be of the academic school in putting his metaphysical ideas into the shape of a dream. His reasoning upon the nature of *mind* and motion, could hardly satisfy him. Being, like Horace, "Nullius addictus jurare in verba magistri," he was left to the "tempestas" of his momentary feelings, and wanted a Revelation, to strengthen and confirm the voice of his reason.

All the moral part of his beautiful effusion is as strictly true, as it is mortifying to human vanity. But not to be "satisfied with the praises of our fellow mortals," points out a higher ambition,

and is in perfect conformity with the sacred text, which cautions us against preferring "the praises of men to the praise of God." And however exaggerated Cicero's ideas of human glory may appear, when viewed in other lights than he here regards it, there still will remain sufficient excitement to the active service of our country, connected with, and subservient as it ought to be to, a regard for those higher duties, the fulfilment of which can alone give it any real merit or effect: for no solid benefit can be conferred on mankind, unless it is sanctioned by an adherence to our moral and religious obligations, with which even the most ardent pursuits of ambition, either in peace or war, may, and ought to be, made consistent. So shall the "praise of men" unite with the praise of God; and human glory be crowned with everlasting rewards. Cicero may well contrast his "unius atri," or unius anni memoria, or even his "diuturna gloria," with the "æterna," which he rightly places where alone (better understood as it is in the Christian system) an "eternal weight of glory" can be "worked out." And I believe it is necessary to make this contrast, to shew the real littleness of all human glory, which neither Scipio's exploits, nor Horace's writings (though *Dignum laude virum musa vetat mori*) can of themselves make eternal. Horace's "non omnis moriar" has hitherto been verified, certainly; but we must consider how small a part of Cicero's "year" is passed, since both their deaths, and how much smaller (indeed comparatively nothing) of eternity. All glory, but that in which St. Paul said he would only "glory" compared with that, must be vain glory.

As to Cicero's "many ages" of *Purgatory*, that idea must be left to the vacillating opinions and imperfect belief (or at least comprehension) of the fearful and wavering Christian, to think of as the bias of the moment may incline him, in a matter on which the sacred writings throw no unclouded light. As the "Gentiles were to be judged by their own laws," so may we presume that we shall be judged according to our ability to profit by the information that has been given to us. In doing this, I think we should be careful not to set up, as the Unitarians do, our own notions of elevation of sentiment, &c. in opposition to that humble acquiescence

in, and reasonable interpretation of, the sacred text, which is both required of, and appealed to, in the Christian believer. But the rational humility which that implies, and much more the "broken and contrite heart," would have little charms for the high-minded Unitarian. Let him however beware how he trusts in his own "righteousness," or, as he perhaps would have it called, his *moral dignity*.* As little can we be justified in asserting those "new lights," which the examples of the present times, perhaps, above all preceding ones, shew how soon, and how extravagantly they may be generated and fostered (whether for ostentatious or self-deluding purposes) by those who abuse, instead of using their reason, as our Saviour exhorts them to do. In this censure it is hard to say, whether Sceptics or Enthusiasts are the most involved: sed humanum est errare.

* There may be "breathings of the soul" even in the midst of "business" (as is said in Dr. Channing's sermon at New York) and they may be addressed to an Almighty and Merciful Being, but has the *written word* been *duly* attended to? Have not previous impressions shut the ears or perverted the understanding against it? I fear indeed the *aspirations* have rather an impure mixture.

A deep sense of our unworthiness will be the best way of arriving at the consolations which the infinite goodness and mercy of God hold out to us ; but our confidence in that might trench upon his justice, were it not for the means that have been used to reconcile those properties, in the astonishing and incomprehensible atonement that has been made. In vain shall we urge that we are the creatures of an Almighty Being whose power must have imparted, and whose wisdom foreseen, the qualities by which we are actuated. The consciousness of our free agency and consequent responsibility, and of that liability to sin, which the best dispositions, unsanctioned by religion, cannot secure us from, must elude all the wiles of sophistry, all attributions to organization, &c. and must leave us at the mercy of that "atra comes," which "premit, sequiturque fugaces." Let us then shelter our ignorance under the information that we have received ; let us trust with humble confidence to that ; let us use our best efforts, with the assistance that has been promised us, to avail ourselves of the atonement that has been made ; let us "embrace and hold fast" the hope it affords ; let us receive, rely upon it, and be thankful.

There is a confusion of ideas in the passage, (see page 14) "Nam terra, nona," &c. which I think it is impossible to remove, but which sufficiently agrees with the rest of CICERO's system, and particularly with the passage at the end of Cap. 4. How a body can be at once "media et infima," is hard to conceive, nor is the difficulty lessened, as CICERO perhaps supposed it would, by the substitution of the words "hæret" and "complexa ;" why the earth is to be considered as "infima" seems also hard to conceive the necessity of ; but such were the notions of an unenlightened heathen, judging, as indeed the Jews also did, from the evidence of the senses, till NEWTON threw a clear light upon what GALILEO had before had a glimpse and perhaps more than a glimpse of.

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